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of worship, priesthood, sacrifices and the like. Our author has an interesting section on Dionysius the Areopagite, who "completed the preparation and clothed the growing cultus with an unearthly and almost ineffable splendor, justifying its inner principle by a philosophical appeal which went to the heart of his age." The volume before us closes with a chapter on the Lord's Supper. The author maintains that the Lord's Supper was at first organically related to the *agape*, which was the continuation as well as the commemoration of the Christ's last supper with his disciples. In the Ignatian Epistles "the eucharist is identified with the *agape*." In Justin Martyr "we have the first intimation of the Lord's Supper as a rite distinct from the *agape*." "Ignatius was the first to attach a doctrinal significance to the Lord's Supper," but he did not intend to teach transubstantiation. "The Lord's Supper was not regarded as a sacrifice in the technical sense of the word by any of the church writers of the first three centuries, with the exception of Cyprian." From these quotations it is apparent that Dr. Allen agrees in the main with Dr. Harnack on the subject of the Eucharist.

EDWIN KNOX MITCHELL.

Die Gesetze der Angelsachsen. Herausgegeben im Auftrage der Savigny-Stiftung von F. LIEBERMANN. Erster Band, Erste Lieferung. (Halle: Max Niemeyer. 1898 [1897]. Pp. 191.)

THE year 1897 marks a revival of interest in Anglo-Saxon history. Scarcely have we conned the pages of *Domesday Book and Beyond* when we find before us the first part of Dr. Liebermann's new edition of the *Gesetze der Angelsachsen*. The fact that this work is put forth under the auspices of the Royal Academy of Sciences at Munich exemplifies the catholic spirit of German scholarship, and shows that the Germans regard the Anglo-Saxon laws as a valuable source for the study not merely of English legal and constitutional history but of early Germanic institutions in general. A better editor than Dr. Liebermann could not have been selected. His admirable pamphlets on the *Leges Edwardi Confessoris* and on other Latin versions of the twelfth century must have convinced everyone of his ability to produce a masterly edition of the Anglo-Saxon laws; and the first *Lieferung*, which is now before us, should meet the expectations of those who for years have been awaiting its publication. It is a scholarly performance of the first rank, a monument of learning of which Germany may well be proud, and for which students of history throughout the world should be grateful. The critical labor expended in its production must have been enormous, for it is based upon the careful study, transcription or collation of more than a hundred manuscripts preserved in twenty libraries of England.

As yet it is difficult to comment upon the edition as a whole or to venture upon an elaborate review of the work, because the first part contains only the text and translation to the end of Edmund's reign. Ex-

planatory notes concerning the value and authenticity of the manuscripts and concerning the interpretation of particular passages, as well as disquisitions on the institutions referred to in the laws, will appear in the second volume, which will also contain a glossary. Doubtless this second volume will be of more general interest than the first.

All that we can do at present is to note two features which distinguish this edition from its predecessors. In the first place, Dr. Liebermann prints in parallel columns, besides the Latin version taken from the *Quadripartitus* and a German translation, the full Anglo-Saxon texts of various ancient manuscripts; and he gives in footnotes many variant readings from other manuscripts. The result is that we have in this edition much fuller and better texts, and the various collections of laws are dated with more accuracy. In the second place, he provides us with a much more satisfactory translation than that which we find in the editions of Thorpe and Schmid. An admirable innovation in the translation is the addition in brackets of explanatory words which make the meaning clearer. Owing to the brevity of the text and to the bewildering use of Anglo-Saxon pronouns, the literal translations of Thorpe and Schmid are often meaningless. Dr. Liebermann has rightly regarded it as the proper function of an editor to remedy this defect.

In conclusion, two or three trifling criticisms may be ventured. It is remarkable that this first part of the work has been published without any preliminary explanations of its scope, the signification of the different kinds of type used, etc. Probably these explanations will appear later in the form of an Introduction to precede the whole work. Meanwhile the publisher's prospectus which has been distributed would be helpful if it were bound with this *Lieferung*. The general appearance of the pages is attractive, but the rubrics are not printed in a form of type that easily catches the eye. Finally, the wisdom of placing Ine's laws after Alfred's, as they stand in the manuscripts, may be questioned; much may be said in favor of the chronological order adopted by Schmid.

CHARLES GROSS.

The "Opus Majus" of Roger Bacon. Edited, with Introduction and Analytical Table, by JOHN HENRY BRIDGES, Fellow of the Royal College of Physicians, sometime Fellow of Oriel College. (Oxford: Clarendon Press. 1897. Two vols., pp. clxxxvii, 404, 568.)

THIS edition of the *Opus Majus* is certainly somewhat superior to that of Samuel Jebb, M.D. (London, 1733; Venice, 1750). It contains the seventh part, on moral philosophy, which Jebb omitted; and it separates as an appendix to the main work that section *De Multiplicatione Specierum*, which is really the third part of the *Opus Tertium*, but which Jebb interpolated between the fifth and sixth parts of the *Opus Majus* (pp. 358-444 of ed. of 1733). The new edition is provided with a full analytical table of contents, which is extremely convenient, and has a